M /20 cont./
*101 After the animal is fattened, an appointment is made with other
SC bull owners in neighboring villages for a bull fight out in the
563 open. Victory is a good omen. An auspicious day is selected
M [782] to kill the bull for sacrifice to the ancestors. The sacrificer
[541] wears white clothes and a green outer garment. After the
[787] sacrifice the clan members sit around in a circle to drink
[292] heavily and to sing in a most joyful way. Today this custom
[769] is still prevalent in this sub-prefecture.

[273] (10) Chiu Ku Miao. — They originally came from Shih-
[167] ping and K'ai-li in Kweichow. It is of the same tribe as the
[291] P'ien-t'ou-he. They prefer green clothes. They are especially
[714] fierce in nature. They wear armor and carry knives. They
[411] go up mountains as if flying, and draw strong bows called the
[48] p'ien-chia. The Tung Mao people who are being taxed by the Yung Shun Pacification Commission were this tribe. They repeatedly caused trouble in Chen-ch'i-so before being put under governmental administration.

M (11) He Shan Miao. — They are found in T'ai-kung,
[302] Kweichow. They bind their hair with blue cotton and live in
[787] secluded valleys. They divine with rushes to know what is
[648] auspicious or inauspicious. During the rebellion of 1795 in the reign of Ch'ien Lung many members of this tribe joined it, and many of them were killed at Kou-pai-yen by Fu Chuang-su /the commander of the government forces/.

M (12) He Chio Miao. — They are very numerous at Ch'ing-
[291] chiang and T'ai-kung. They wear short garments and large
[411] trousers, and going and coming they carry knives and daggers.
[787] Before taking any action they put two snails in a dish, to watch
[825] their fight in order to divine whether the omen is good or bad. In the twenty-fifth year /1686/ of the reign of K'ang-hsi, with the Hung Miao, Shih Lao-ch'ung occupied T'ien-hsing-chai, but was subdued by Kuo Chung-hsiao. Today, remnants of this group can be found at Lao-feng-shan.

M (13) Ch'e Chai Miao. Originally they were from Li-p'ing
[167] and Ku-chou in Kweichow. Today, their people are still found

Illus. 58. The Black Flag Battalion of the Miao troops drilled by the Newly Organized 34th Division of the Army.

2:Ling & Ruey--184 E-5 (1933) 1947 AE5 Miao AES
/125/
Central China AF14
C
M
701
714

/188 cont./

789 [753] Since there is an inclination to trace sicknesses back to the influence of evil spirits, all the means used against them are also used in the fight against sickness. As has been described in the chapter, "Life in the Community," section on "Naming and Admission into the Family Community," for protection against /189/ sickness, strings are tied around the children's wrists, and metal rings can also be used for this. The effectiveness of many amulets pertains at any given time to a certain spirit, but magical agents with a polyvalent effect, so to speak, are also made. Such magical agents are brewed out of the most effective substances known against certain individual spirits and therefore have a general effect. For instance, one takes the root [824] of a certain kind of mimosa and adds arrow poison, pandanus leaves, and the root of a certain plant cultivated for this purpose in the rice fields, but whose name I could not discover. Since each of these agents is in itself protection against certain spirits, the effect of the mixture, according to the conception of the Meau, is comprehensive.

[823] Besides such vegetable protective agents, copper plays a special role among the metals in the making of such agents, since magical properties are attributed to it. Objects made of this [301] metal, such as rings for the neck, arms, or legs, are supposed to protect one against evil spirits. It is therefore primarily the children who are provided with such magical ornaments by their worried parents.

[756] The shamans, too, usually make their amulets out of the substances named and sell them at a small price. The view is not, however, that spirits are conjured into such amulets, but only that these amulets are protection against evil spirits. There [776] is, for instance, no spirit of arrow poison, of mimosa, or of the other substances mentioned; they merely have a warding-off and thus protective effect. Savina (1), too, mentions the amulets [714]

1. II, p. 257.

and reports that in time of war some that are supposed to make warriors invulnerable are made.

39: Bernatzik--523 E-5 (1936-1937) 1947 AO1 Thailand
AKha A04
Miao AE5

/385 cont./

A 276 [249] [439] I came across Akha villages whose inhabitants neglected agriculture completely in favor of the cultivation of poppies. They were devoting themselves entirely to the smuggling of opium, exchanged the drug for food with the neighboring Lahu, and thus lived incomparably better than their fellow tribesmen who had remained faithful to agriculture.

A [177] The Akha, to be sure, claim to have first learned the cultivation of poppies and the enjoyment of opium from the Chinese, but this does not sound very probable.

/386/

Chapter 19

Weapons

M ● 714 [175] In the old Chinese literature the defensive weapons of the Meau are mentioned several times. For example, helmets and armor with greaves made of iron and wooden shields are mentioned (1). Such weapons are no longer used by the Meau

1. Eberhard, II, p. 252.

settled in Thailand today, though the memory of similar weapons has remained alive. Thus, the great-grandfather of one of my informants told him that iron shields had been used. He was unable to tell me anything about their shape, but described very well armor which consisted of iron plates about three fingers wide. These iron plates were sewed on muntjac leather, like roof tiles. The coat of armor consisted of three pieces. The principal part protected the genitals, chest, shoulders, and the back. It was put on by sticking the head through a central aperture left open; it was reduced to neck size by drawing together appropriate cotton strings. The second piece of armor protected the thighs, the third the upper arms. There supposedly, however had never been any head protection.

/394 cont./

702 868 Military drills do not take place, for every Meau learns as a child how to handle weapons, which also help to secure food, and the technique of warfare is relatively simple in the primeval forest and the difficult mountainous terrain of the region inhabited by the Meau. On the other hand, in case of 701 war, there follows a precise division of the army into districts, which are obliged to furnish riflemen, spear-bearers, and cross-bow archers, but no cavalry.

[634] As soon as war threatens, every great chief (tsün kŏán) (see the chapter, "Political Organization") appoints a supreme commander-in-chief (tă lĕn tĕŭ), under whom stand the superior leaders (ŏu lĕn tĕŭ), to whom in turn is assigned a number of subordinate leaders (lĕn tĕŭ). Each subordinate leader commands three officers (tsŏu fŭ), each of whom is in command of 60 to 100 men. All of the supreme commanders-in-chief for their part are under the king as the supreme war-lord.

726 [202] Upon the order of the king, the army is called up by the tă lĕn tĕŭ, /395/ who send out messengers. Some Meau tribes seem to have also used signal drums (1). The rallying of the

1. Album Gotha, No. 81.

army followed within a few days or hours. As soon as the [714] messenger has arrived, the warriors take up their weapons and adorn themselves with the white turban as the emblem of war. [25] [484] In the meantime, the women pack some dry food for them which will serve as traveling provisions for several days, and the warriors immediately hasten as quickly as possible to the places designated as assembly points by the tă lĕn tĕŭ. If the messengers did not mention any points of assembly, the men gather in the village of the respective superior leader (ŏu lĕn tĕŭ).

[721] Every war is preceded by a formal declaration of war, to which the opponent replies in the same fashion. Among the Meau, the tă lĕn tĕŭ draw up the war plan. I could learn nothing about any special protection of the army while it is on the march. The army marches forward in small divisions in a broad front. This marching arrangement is in any case the